

THE WAY OF ALL FLESH.

A SERMON PREPARED
for Pauls Crosse, and preached
in the Church, by reason of a Tem-
pest, the 13. of December.
Anno. Dom. 1618.

By MICHAEL WIGMORE, *Master*
of Arts, and sometimes fellow of
Oriell Colledge in Oxford.

Iob 34. 15.

*All flesh shall perisb together, and man shall turne againe
unto dust.*

Iohn 3. 5.

*Except a man be borne of water, and of the Spirit, hee can-
not enter into the kingdome of God.*

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sold at the signe of the greene Dragon in *Pauls*
Church-yard. 1619.





TO THE TRVLY
ENOBLLED, AND

mine Honorable Patron, Sir

RICHARD WIGMORE

Knight, one of the Gentlemen of his

Maesities Priny Chamber, and one

of the Kings Lieutenants of the

Countie of Middlesex, &c.

Happinesse heere, and blessednesse hereafter.

Noble Sir,



*He Pellican finding her yong
to bee wounded by the Ser-
pent, reuiues them with ef-
fusion of her bloud, and so,
weakening the powers of
her strength, is mutually re-
fresht by their naturall endeuors, who resuming
her former vigor, as she chiefly cherishes those
of hers which were solicitous for her recovery;*

The Epistle

so she reiects those others as vnaturall, which
prou'd vngratefull for her tenderneffe.

I cannot but ingeniously confesse, and that in
all humility of spirit, that I haue bin stung with
that same serpent, which I once fostered in mine
owne brest, and thereby so low worne, as (to say
it in the words of Dauid,) I haue eaten ashes
like bread, and mingled my drinke vvith
weeping, likely to haue continued my crosse (I
speake it to the glory of God & your selfe) had
you not opened a vein in your bounty, to let out
the blood of your compassion, whereby I haue
regained some strength, and recouered to my
selfe the Life of Hope.

Now that I might not be blotted with ingra-
titude (a crime accounted so nefarious, as,
not to be punishable by the Law, for that it
exceedes the censure of man, and so put o-
uer to the vengeance of the Highest;) out of
the abundance of my heart, together with the
lankeneffe of my slender fortunes, I haue pre-
sented vnto you this small branch, as an earnest
Penny of endlesse thankfulnes; a sprig (I hope)
of that tree of Dauid, Which shal bring forth
his fruit in season, not of that accursed fig-
tree,

Psalm. 102. 9.

Gramat: tom. 2.
ser. 6. in parasce.
cap. 1.

Psalm. 1.
Mar. 11. 13.

Dedicatory.

tree, (a bundle of leaues, but otherwise fruitlesse.)

God in the Law accepted the Free-offring of him that brought but a handful of Goats-hair toward the setting vp of the Tabernacle: Christ in the Gospell commended the widdow that cast but two poore mites into the Treasury; and I doubt not, but your Godly Christian patience will likewise accept of this * vnperfect copie: My right hand were worthy to forget her cunning, if it should not plucke it selfe out of my bosome, to offer vnto you some fruits of my labours; and my tongue to cleaue to the roofof my mouth, if it would not vnloose it selfe, to shew forth your worthinesse.

I will alwaies lift vp heart and hand, and open my mouth to the Lord in prayer, that as hee hath made you gracious vpon earth; you grow in fauour with God and man: being bound in perpetuall duty,

Your poore kinsman and

seruant in the Lord,

Michael Wigmore.

* For that some things were exempted by the Supervisor as bitter; others spoken in the Pulpit, and left out of the copy.

Ad Lectorem.

Vtile est plures libros a pluribus fieri diuerso stylo,
non diuersa fide: etiam de questionibus eisdem, ut
ad plurimos res ipsa perueniat, ad alios sic, ad alios au-
tem sic. August. lib. i. de Trinitate, cap. 3.

FOR



FOR PAVLS CROSSE,

ANNO 1618.

Decemb. 13.

PROV. cap. 4. ver. 14.

*Enter not into the path of the wicked, and goe not in the way
with euill men.*



AM heere to speake this day before an
Audience of diuers distemperatures,
and to apply medicine to euery ma-
lady: which that I might the better
performe; I haue selected this Catho-
licon, made by the Art of that Apothe-
cary, whose remembrance is as Iolias; as
*perfume, as bony in all mouthes, and as muske at a banquet
of wine.*

Out of which confession, I intend to tel the yong man
& the wanton, how dangerous it is for him to ioyne com-
pany, or to conuerse with the wicked doers. I shall shew
the olde man and the worldling, of those vncouth paths
that they must tread that hold on way with euill men. I
shall open to the one his perturbations, gluttony and
drunkenness, chambering and wantonness: and to the
A 4 other

Ecclus. 49.1.

Generall Di-
uision.

Zach. 5. 7.

Prou. 14. 12.

Mans paſſage
fro the wombe
to the world.
Pſal. 8. 5. &c.

Gen. 3. 18.

Pſal. 137. 3.

Pſal. 137. 3.

Eſter. 1. 11.

other, the folly of his paſſion, of his Couetize, and greedy Auarice; and laſtly, to fore-warne both old and young of that period, that dangerous *terminus ad quem*, vnto which that talent of Lead, the burden of their iniquity ſhall draw them: that young men and maidens, old men and children, high and low, rich and poore, one with another, may know that way that ſeemeth good vnto man; the ends whereof are the wayes of death. And thus briefly, as in a myrrour, I haue given you a generall view of that face which is the ſhadow of the reſt inſuing.

Man, albeit in his firſt creation he was made but a little lower then the Angels, and crowned of God with Glory and Worſhip, albeit he had dominion ouer the fiſhes of the Sea, the fowles of the ayre, ouer the caſtell, and ouer all the earth; yet when that once the lump of this our fleſh was ſowred in Adam through the leauen of his ſinne; hee was deſtroyed of all his graces, and all his bleſſedneſſe was turn'd into bitterneſſe; the fruitfull earth brought thornes and thistles, and he was fed with the bread of ſorrow; the beautifull apple brought death and deſtruction, and hee that was duſt, muſt returne to his duſt: then we became to be ſeruants of thraldome, ſubiects of bondage, and ſonnes of Belial, conceiued in iniquity, ſhapen in ſinne, and brought forth in ſorrow. And whereas Nature (a finger of Gods hand) hath beſtowed on al creatures in their proper kinds, ſhells, or ſcales, or hides, or haire, or fethers, or fleeces, *Hominem tantum nudum, & nuda humo natalis die abiicit*, Man onely on his birth-day is caſt forth naked, on the naked ground: he that ſtil'd himſelfe *Frater Solis et Luna, Rex regum, & particeps ſyderum*: that is, Brother to the Sunne and Moone, King of Kings, and partner with the ſtarres, that proud *Persian*, and the pooreſt *peſant*, the purple *Glonion*, and the leprous *Lazar*, *Vaſhi* that faire and beautifull Queene, and the blackeſt *Negro*, the *Egyptian* bond-woman, the King and the Key ſar, the higheſt and the loweſt, they haue all the like entrance into life, and the

like

like going forth; *Naked came we forth of our mothers womb, and naked shall we returne to earth againe.*

Iob. 1. 21.

Being thus past from the wombe to the world, and as it were through the straits of nature, (as God once spake to his seruant *Abraham*, *Get thee out from thy country and kindred into a land which I will shew thee*;) so we arriue in this valley of Tares, as passengers and strangers on the face of the earth, and *hauing heere no city of continuance, but seeke for one which is to come.*

Their arrivall heere.

Gen. 12. 1.

Heb. 13. 14

The country we trauell, is this troublesome world, a Desart of goodnesse, a field of tares, a mappe of mischief, full of hazard, full of perill, bricke as glasse, tumultuous as the Sea, *A Sea of glasse.*

His pilgrimage here.

Reuel. 4. 6.

This Sea doth empty it selfe into two chanel, whereof the one doth flow towards Babylon, and the other runnes to the holy Citie; but as *S. Bernard* doth obserue it, *Ardens est ascensus Hierusalem; And God* (saith *Danid*) *layes his foundation aboue amongst the holy mountaines*: whereas *facilis descensus auerni*, *Broad is the way that leades vnto destruction*, and 'tis our pleasures to draw vs this way.

Bern. in ser. de quadrages. debito.

Psal. 87. 1.

Our colleagues and copartners are subtle inticements, the Deuill to tempt vs to make vs disobedient, the World to tempt vs to draw vs from God, the Flesh to tempt vs to bring vs to the Deuill; besides a company that do wait our comming, to ply vs for their fare at the first entry, like those in *Amos 4. 4.* *come to Bethel and transgresse, Come to Bethel and transgresse; to Gilgal, and multiply your transgression.*

Company in the voyage.

The waies & *Climates* we must passe in this state of life, are like vnto the natures of the *Zones*; the first is *Temperata*, where we set forth; which is full of change, and variable, pliable and tractable to euery humor. Then wee come *sub Zona torrida*, inflaming with Drunkennes, Burning with Concupiscence, Baking and parching our hardned hearts, till we be sencelesse of our owne wickednesse. Lastly, we are brought *sub Zona frigida*, into the frozen Clin at e of

Particular diuision.

The wayes.

1. Sam. 6. 12.

Old age ; onely here remains the difference betweene the Nauigators, and our passengers, that the one can compasse a circle, and come againe to the same temperature ; the other like those kind of the Philistines, must goe lowing on in a straight course, not able to turne to the right hand, or the left, from thence to Death the gate of hell, from Death to the accomplishing of their voyage, their finall arriuall in the kingdome of confusion : these are the paths, the wayes of the wicked,

Perf.

Non secus ac si oculo rubricam dirigat vno, — as straight as if a man should lay a line : —

This is the Card which I have laid before you, and yet for further amplification, I will proceed to the particulars: first of the estate of your first entrance, the nature and condition of the company.

Zona temperata,
applied to our
youth.

The condition
of euill com-
pany.

Gen. 3. 6.

Gen. 5. 3.

Prou. 2. 14.

1. Pet. 5. 8.

John 8. 44.

Psal. 19. 10.

Dan. 1. 3. 4.

When once our vniuersall enemy had seasoned our Grandame the weaker vessell with his contagious & poysonous suggeltions, he left behinde him the venome of his sting, and such a sent of his depraued nature, that the woman is said to become an entiler, *She gaue the man, and hee did eate* : and *Adam*, the roote of all mankind, infected with the selfe-same sinne, is said to beget *Seth* in his owne likenesse ; so that the wicked by corruption of nature, as if they had suckt it with their first milke, continually reioyce in doing of euill. *Satan* goeth about like a roaring Lion, seeking whom he may deuoure : and the wicked compasse both Sea and Land to make a Profelyte, a childe of hell, because they are of their Father the Deuill : Whose appetite, as it is insatiable in measure, so is his feeding delicious and delicate, to nippe the blossomes, to crop the buds, to destroy the hopes of the towardly youth, tis as Quailles and Manna for his mouth, sweeter then the bony or the hony combe ; and therefore the Deuill and these his ministers, (as it was the wisdom of the King of Babylon, to chuse the young children of the house of Israel, children in whom there was no blemish, but well fauoured, and skilfull in wisdom, cunning in know-
ledge,

ledge, and understanding science, to traine them up in the learning of Caldea: So (I say) the Deuill and his ministers, from the first framing of our tender youth, before wee can scarce salute our Sauour, or sing an *Hosanna to the Son of David*, doe begin to season our greene vessels with the pestilent liquor of his corruption, to lay the frame of our life ensuing vpon the foundation of lasciuious wantonnes, to preach vnto vs the doctrine of *Misio*, *Non est flagitium mihi crede adolescentulo, neque scortari, neque potare, neq; fores effringere, non est, &c.* That drinking, and wenching, and swaggering, (*fores effringere*,) to throw the house out at windowes, to tell vs that they are but sports of gallantry, that they are but tricks of youth; that beeing blasted in the former Spring, the fruit of their Autumne might proue to their liking.

Matth. 21. 9.

Terent. Adelph.

Neyther is their aime at the meaner sort: the *Cantharides* doe feede on the fairest flowres; and at the choysest and refinedst wits, *the wicked bend their bow, and make ready their arrowes.*

Psal. 11. 3.

It is said of the *Crab-fish*, that when the *Oyster* doth open, he slings into him a little stone, and by that meanes gets out his fish; in like sort, the Deuill stands readily prepared; if hee espy vs but opening idly, or finde but the least way to the hollow of our hearts, he straight sends in a suggestling thought, and so layes a stone towards the building of Babel, so slackning the strings of our deuotion, that *S. Austin* himselfe confelleth of himselfe, who being on a time, and in the heat of youth earnestly praying for the gift of Continence, I was afraid (saith he) lest God should heare me, *Malobam enim expleri concupiscentiam quam extingui.*

Conf. lib. 8. c. 7.

Wherefore worthy of weighty meditation is the dangerous estate of their slippery age; for besides the readines of diuellish suggestion, as also the pronenesse of naturall corruption, their reason is drowned in the streame of affections. Like as the *Optickes* with their *perspective* glaisses

can foile the sight in her proper *objects*; so whilest they looke through the Devils spectacles, and behold their delights with the eyes of affectation, Sinne seemes a louely and beautifull damosell; when as, if wee should but see it in her nakednesse, & but disrobe it from her vaile of hypocrisie, it would make vs to blush as red as *Esau*, it would make vs ashamed of the face of heauen, and to cry vnto the *mountaines and hills, Cener vs, and hide vs from the wrath of the Lord.* And although now the stream of their passions is disturbed, they doe not behold the guile thereof, yet when maturity of yeeres shall come on them, when those waters shall settle, and they see their faces; then shall they breake forth, and wonder with *Dauid, Wherewith a young man shall cleanse his way, since those that are inclosed in their owne fat, lye waiting in their way on euery side; since the wicked haue hid a snare, and spread a net for them by the way side; since it is the Chorus of their Iō Paan, Let no flower of the field passe by vs, let vs crowne vs with Rose buds before they be withered, since they are beset with so many euils, fightings without, and terrors within; then wherewith shall a young man cense his wayes? Enter not into the paths of the wicked, Abstaine from all appearance of euill.*

These men, like false & dissembling Parasites, doe beare bread in one hand, and a stone in the other, who comming vnto vs, as *Ioab to Amasa, will take you by the beard with the right hand to kisse you, and spread with the left hand your bowels on the ground;* whilest with their flattery and verbalisne, they worke you like waxe, to win you to their friendship, and with their pleasant delightfull incantations, like the false prophets to the foolish Galathians, they strue to bewitch you to their society, to be partakers in their practises; *Though butter be in their mouths, yet warre is in their hearts, and though their speeches bee smother then oyle, yet are they sharper then a pointed sword. Their words doe fret as doth a canker; and as one fitly speakes of heresie, Sic cor ipsum anime petit, ut cum unum interficit, centum alios inficit;*

Psal. 119.9.

Psal. 140.5.

Wisd. 2.7.8.

2. Sam. 20.10.

Galath. 3.1.

Psal. 55.21.

2. Tim. 2.17.

Bellur. prefat. in
Tom. 1.

infect; so the contagiō of this pestilent Gangrene, where it seyzeth, or taketh root, infecting one, corrupts a multitude.

Anicen reports it of a Maide, who for as much as shee was nourished with poyson, was noxious to al men by the venome of her breath: so fareth it with these pleasant Cōpanions, Whilest their desires doe feede on iniquity, and they belch forth obscene discourses, *euill communication corrupts good manners.* *Ioseph* a perfect patterne of good life, yet being conuersant amongst the Egyptians, had learnt to sweare by the life of *Pharaoh*. *Dauid*, a man after Gods owne heart, yet abiding amongst the Philistims, had learnt to lye and to dissemble. *Salomon*, as a floud, was filled with wisdom, yet by his concubines became an Idolater; and *Peter* but standing by *Caiphas* fire, at vnawares denied his Master. If these that were the Cedars of Libanus, if these that were the Towers of the flocke, if these were seduced by their society; how careful & circumspect ought we to be, to depart from the tents of these wicked men, and not to touch ought that is theirs, lest we be consumed in all their sinnes; to resist Satan at the first assault, to bruse & crush him on the very head: for as *Dauid*, by the daughters of Babylon, accounted them happy that took their children, and dashed their little ones against the stones: so the best way to conquer the Dewill, is to destroy the serpent in the egge, to kill the strength of Sin in our thoughts, to tread it downe at the first suggestion; *Cogitationes mala dum ludunt illadunt: Euill thoughts doe separate from God:* which being once quietly posselt of our soules, doe ruinate her dwellings, lay waite her strong holds, beate down her bulwarks and towers of defence, and so betray it to the hands of her enemies. It is easier for the bird to goe by the net, then to breake through it, being ensnared; it is easier for a man *obscure principijs*, to turne from sinne at the first onser, then to encounter with her stronger temptations; for out of this root shall come forth a Cockatrice, and his fruit shall be a fiery flying serpent. When lust hath conceived, it bringeth forth

1. Cor. 15. 33.

Eccles. 47. 14.
1. Kings 11. 1.

Num. 16. 26.

Psalme 137. 9.

Wisd. 1. 3.

Isai. 14. 29.

Iam. 1. 15.

Ecclus. 13. 1.
Ephes. 5. 11.

forth sinne, and sinne being finished bringeth forth death; then touch not pitch, lest you be defiled; haue no fellowship with the workes of darkenesse, enter not into the path of the wicked, that thou walke not in the way with euill doers.

Num. 33. 29.

Prou. 25. 16.

Mat. 7. 13.

1. Kings. 22. 12.

Prou. 1. 18.

2. Chron. 9. 27.

1. King. 7. 10.

Ecclus. 2. 5.

Psal. 45. 13.

1. King. 11. 3.

Ecclus. 1. 8.

The Israelites in their iourney towards the land of Canaan, when they came to *Mithkah*, which signifies sweetnesse, they remoued to *Hasbmonah*, which signifies swiftnesse: an embleme which doth mytlically shew vs, that *hauiug found honey, we eate not too much, lest we be filled, and surfet therewith*; but if with *Jonathan*, we haue tasted of it, or taken a delight in the worlds vaine pleasures, yet not to make any long abode, but speedily to passe from the paths of the wicked; For albeit the plainenesse of the broad way that leades vnto destruction, with the pleasant company that trauell therein, may be strong motives to draw vs after them: albeit like the false prophets of *Abab*, they tell vs that wee may *goe on and prosper*; yet they that doe goe with that headlesse multitude, are like to those beasts that doe follow the droue, who thinke they are going to feede in the pasture, when they are drouen to the shambles for slaughter; their waies are like vnto the waies of an harlot, *whose house* (saith *Salomon*) *enclineth to death*.

Me thinks the meere remembrance of his name, without any further enlargement of discourse, might bee of force and authority sufficient, to make vs breake off from the wayes of the wicked; who swimming in a calme, a sea of solace, had, as twas said *Ulysses* had the windes, the treasures of pleasures obedient at a bay; *had gold of Ophir, and silver as stones*: had palaces vnlike to any but his owne, *builded with Cedars, and large precious stones*; had *gardens and orchards, with all kinde of fruites*, had garments as glorious as the Kings daughter, *whose raiment was of needle-work, and of wrought gold*; had bread from the finest flower of the meale, & dranke of the richest bloud of the grape; had *hundreds of Princesses, wines and concubines*; had the *delights of the sonnes of men, men-singers, women-singers, and*

all

all muscicall instruments ; had whatsoeuer his eyes desired , and wish-beld not his heart from any toy : yet hauing made experience of all , was bold to denounce to the worlds disdaine, that all was vanity, vexation of spirit, vanity of vanities, all was vanity ; thus much of the climate *sub Zona temperata.*

Wee are now come *sub Zona torrida*, of Drunkennesse: and Wantonnesse: Boldnes:and Hardines : I will proceed to trace it onwarde.

Being once vnited and incorporated, and (as it were) made free of the company, they doe first practise the rule of good fellowship, and therefore *S. Paul* admonishing the Ephesians to *walk circumspectly*, not as fooles , but as wise, *to redeeme the time, because the dayes are euill*, doth chiefly forewarne them to beware of Drunkennesse, as a chiefe grandaine of sinne and wickednes, *Be ye not drunken with wine, &c.* This is the sin that betrayeth their soules, and *lifts up the heads of the euertlasting doores* , that the prince of darkenesse may come in ; this is the harbinger of that *uncleane spirit*, to *garnish the house for him & his guests*, as most agreeable vnto their natures, to harbour in the soule of the Drunkard.

Salomon hath told vs in his Prouerbs, that *Wine is a mocker, & strong drinke intraging*, and a greater then *Salomon* hath told vs in his Gospell, that *when the euill spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none*, thereby to shadow out vnto vs, that in a sober & abstemious mind, *Leuiathan the serpent* doth make no stay, as being (*tanquam piscis in arido*) out of his naturall & proper element: and therefore the Devils to be dispossessed, intreated our Sauour so farre to suffer them, that they might enter the herd of swine ; delighting to dwell in those drowisie braines, which being stult with wine & strong drinks, conceiue nought else but foggy thoughts, filthy speeches , corrupt affections, like to those waterish and marish grounds, whose onely issues are frogs & toads,

by

Verf.10.

Verf.11.

Zona torrida,
applied to
young men.

Drunkennes.

Eph.5.15,16.

Eph.5.18.

Pfal.24.7.

Luk.11.24.

Prou.30.1.

Mat.12.43.

Isa.27.1.

Mat.8.31.

Iſa. 56. 12.

by reaſon of the rottenneſſe and muddy ſubſtance. Yet that ſay, *Come, we will bring wine, we will fill our ſelves with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant*; What is this pleaſing delight of yours? *Unius hora hilaris inſania*, the merry madneſſe of one ſhort howre to be rewarded with perpetuall ſhame:

For men being once transformed by theſe Potions, they doe become euen monſters in nature, like *Plinies Acephali*; men without heads, without eyther reaſon or vnderſtanding; *they erre through wine*, ſaith the Prophet *Eſay*, and *through ſtrong drinke they are out of the way*; they labour in a Labyrinth of their deſires, whoſe center is Satan, and ſinne the circumference: Theſe *Stella erratica*, theſe wandring ſtarres, they paſſe like the Planets, from ſigne to ſigne, that they may finiſh their courſe in their *Zodiacke*, and therefore at the length, eyther firſt or laſt, they muſt meeete in *Capite vel Cauda Draconis*, where they ſhall ſuffer a totall Eclipse, perpetuall ſhadowing, eternall darkeneſſe.

In the meane time of this violent motion, powring their Patrimony downe their throats, they robbe themſelves of the gifts of nature, they weaken their ſences, their witte, and their memory; they loſe their wealth, their credit, and their friends; and being ſtrippt as naked as *Noah*, doe expoſe themſelves through diſcouering their ſhame, to be derided of all that ſee them.

Wantonneſſe.

Having thus paſt through this watery plaſh, they doe proceed a degree further, and doe come vnder a hotter Zone: Gluttony and Drunkenneſſe hauing once coupled, doe ſpawne and bring forth Chambering & Wantonnes; *Paſcitur libido conuinjs, nutritur delicijs, vino accenditur, ebrietate inflammatur*; Luſt feedes on banquets, is nourished with delights, kindled with wine, and enflamed with drunkenneſſe; and though it ſeeme at the firſt embracing, to be a Paradife vnto deſire, yet it ſtill proues in the latter ending, the Credits canker, the Bodies peſtilence, the Purſes

*Ambr. lib. 1. de
parus. cap. 14.*

purges purgatory, the soules damnation: They bondage themselves vnto incontinence, and pay for a minute of seeming pleasure, eternall reprobation in the world to come: *Brenis est voluptas fornicationis, perpetua pena fornicatoris*, whereas the mistresse of their harts, were she the quaintest workmanship of Nature, a patterne, a paragon of perfect beauty, yet were she (as a Father calls her) but, *caro putrida, et saccu stercorum*, a stinking carion, & a bag of dounge: though now shee lye in the linnen of Ægypt, perfuming her bed with Myrrhe and Aloes, *the grave must shortly bee her house, and she must make her bedde in darknesse.*

Now being thus farre entred in, they doe waxe bold and ventrous in their wickednesse, they pull on *iniquity with cords of vanity, and draw on sinne as it were with a car-rope* (they are the words of the Prophet *Esay*;) *They treasure vp wrath against the day of wrath and reuelation of Gods righteous iudgement. Omne peccatum vilescit consuetudine, & fit homini quasi nullum*, When men doe once transgresse by custome, they set light by it, like the woman in the Prouerbs, *who wipeth her mouth and saith, she hath not sinned*; they boast with the Tyrant, *that they can do mischief*, and as *S. Austin* speaketh of himselfe, *Vbi non suberas, quo admissio, quare perditis, fugebam me fecisse quod non feceram, ne viderer abiectior, quo eram innocentior*; they belye themselves to aggravate their sinnes, and doe esteeme it their greatest glory to excell others in their wickednesse, they giue themselves over to lasciuiousnesse, to worke vnclean-nesse euen with greedinesse.

From hence proceedes the sinners Lethargie, the wo-
full hardning of a wretched soule, the signes and symp-
tomes of eternall death: when sinne shall trample on the
soule of man, and beate into it so hard a tracke, that it shall
be insensible of sinning; when their consciences shall bee
seared with an hot iron, and their hearts made as fat as brawn,
Robor & as triplex Circa pectus, they pull away the shoulder,
and stop the eare, that neyther the threatnings of the Law

Iob 17.13.

Boldnesse.
Isa. 5.18.

Rom. 2.5.

Prou. 30.10.
Psal. 52.1.

Confes. 1.24.3.

Ephes. 4.19.

Hardnesse of
heart.1. Tim. 4.2.
Psal. 119.
Zach. 7.11.

Heb. 4. 12.
Ier. 23. 29.

Ier. 5. 3.
Iſa. 48. 4.

Iam. 1. 23. 24.

Luk. 8. 14.

1. Mac. 1. 23.

Epist. 30.

Iohn. 9. 41.

can ſtay them, nor the glad tidings of the Goſpell moue them, the word that pierceth the heart and reines, the hammer that breaketh the Rockes in peeces; though the Lord ſtrike with it, they haue not grieued, but hauing their faces harder then ſtone, and gotten vnto them a fore-head of braſſe, they apply each part both of body and ſoule for the aduancement of the banner of iniquity.

It is recorded in the bookes of the Law, *Exodus 21. 6.* that if a bondman will not be free, his maſter ſhall bring him before the Magiſtrates, and then hauing boared his eare thorow with a nawle, ſhall there entitle him his ſlaue for euer; in like proportion the Deuill to his vaſſals, hauing boared their eares thorow with his falſe illuſions, they doe become ſo heavy of hearing, that *charme the charmer neuer ſo wiſely*, eyther like the adder they ſtop their eares, or elſe like *Malchus* with one, and a left eare, they harken, but with ſiniſter meaning, or at leaſt they are like to a naturall man, who hauing beheld his face in a glaſſe, doth quickly forget his owne complection; they ſuffer the good ſeede of Gods holy Word, to bee choaked with the thornes, the pleasures of this life, and bring no fruit vnto perfection. Whiles thoſe ſtreames of the waters of life, which ſhould bedew and mollifie their hearts, are by the ſubtilty and depth of Satan, ſtopt or miſ-turned from their proper courſes, who (as *Antiochus* rifling the Sanctuary, firſt tooke away the Candleſticks for light, and ſo proceeded on in's enterpriſe); when he once entreth the ſoule of man, which is the Temple of the holy Ghoſt, his firſt endeour is to put out the light, ſo darkening the eyes of their vnderſtanding, that as *Seneca* reports of blinde *Harpagies*, who perſwaded her ſelfe, that it vvas the houſe that was darke, rather then that ſhee her ſelfe was blinde. So like the Pharifeſes, they ſay, *We ſee*, when they might better ſigh with olde *Toby*, *What ioy can wee haue that ſitte in darkeneſſe, whiſt we behold not the light of heauen?* It is the marke of Gods wrath on the reprobate,

Quia

Quia non faciunt bona qua cognoscunt, non cognoscens mala qua faciunt; because they doe not the good which they know, they shall not know the euill which they doe; and therefore like the ignorant foole in the Prouerbs, They make a mocke of doing wickednesse, and make iniquity their chiefest sport; but woe vnto them that call euill good, putting darkenesse for light, and bitter for sweet.

Prou. 14. 9.

Iſa. 5. 20.

Pſal. 120. 5.

Pſalm. 1.

Dan. 4. 24.

1. Pet. 4. 3.

You then that haue sojourned long in Mesech, or dwelt any time in the Tents of Kedar, if wee haue strayed from our heavenly Father with the lost sonne into a farre country: if wee haue walked in the counsell of the vngodly, if wee haue stood in the way of sinners, if wee haue sate in the seate of the scornfull, then (as the Prophet to Nebuchadnezzar) Let vs breake off our finnes by righteousnesse. It is sufficient (as S. Peter hath it) that wee haue spent the time past of our liues, in lining after the manner of the Gentiles, whilest we walked in lasciuiousnesse, lusts, excoſſe of wine, reuelings, banquetings, and abominable idolatries.

Let vs henceforth endeuer our selues to liue according to the will of God, lest (as Christ spake to the impotent man) a worse thing befall vnto vs; for the reward of sinne is death: death externall, death internall, death eternall, death of body, death of soule, and death of both; for the reward of sinne is death.

Iohn 5. 14.

Rom. 6. 11.

Let the young man reioyce in the daies of his youth: Let Babylon which is called tender and delicate, trust in his wickednesse and say, None seeth me; Let Dmmah demand of the watchmen in derision, Now what of the night? now what of the night? Let the Epicures and Edomites of this our age set light by the preaching of the Gospell, whilest they lye bathing themselves in their lusts, yet sodaine destruction shall fall vpon them, as feare on a woman that tranſelleth with childe; the watchman hath told them, their time is but short: The morning commeth, and also the euening, euill and mischief shall fall vpon Babylon, and shee shall not know from whence it ariseth: The young man at length, for all

Eccleſ. 11. 9.

Iſa. 47. 1. 10.

Iſa. 21. 11.

Pſal. 43. 6.

Iſa. 21. 12.

Iſa. 47. 11.

his iollity, must come to his triall at the great Allises.

Consider, you iouiall and blythefull hearts, you that do passe your time as in a dreame, you that inchant your soules with delights, you that doe sleepe and snore Security; ponder in your mindes, and consider with me, that *vota elabimur sicut borna*; your time doth passe away like a shadow, and at the end of this pleasant banquet, *you must take a cup from the hand of the Lord*, to close vp your stomackes with a farall draught; *the wine is of the colour of bloud, and you must drinke vp the dregs thereof*. Consider, the time is not farre from vs when God shall come riding upon the Cherubims, and as it were flying on the wings of the winde, when ye shall see the Sonne of man comming in the clowdes with glory and power; when the elements shall melt with feruent heate, and the heauens drop at the presence of God: when ye shall say to the mountaines and hills, *Coner vs, and hide vs from the wrath of the Lord*; The great Day of the Lord is at hand; yea, *even the voyce of the Day of the Lord, a day of wrath, a day of trouble and heavynesse, a day of destruction and desolation, a day of darknesse and gloomynesse, a day of clouds and blacknesse*. Consider the balefull sentence of the Iudge, that shall bee pronounced to the doom of the wicked, *Depart, ye cursed, into everlasting fire*. Lastly, consider those horrible torments prepared for the soules of the children of wrath; If all the world were sought for tortures, from the vttermoſt circle, to the center of it; if all the agonies of the spirit of man, that euer were since life was first; if all the tyrannies of humane inuention: as hot glowing ouens; fiery furnaces; chaldrons of boyling oyle; roaring vpon spits; nipping of the flesh with pincers; parting of the nayles and fingers ends with needles, and the like; if all these tortures were ioyned in one, to shew their force vpon one wretched soule, yet were they all as the biting of a flea, a very nothing, in respect of hel, where God hath shewne the power of his vengeance, in preparing that infinite, endless,

in-

Psal.75.3.

Psal.18.10.

Luk.21.27.

2.Pet.3.10.

Reu.6.16.

Zep.1.14.15.

Mat.25.41.

ineffable, inſufferable place of torments, prepared for the Diuell and his angels: I beſeech you, euen in the bowels of compaſſion, duely to regard and conſider this, and that you would apply it as a corroſiue, to eate away the deadneſſe of your hearts.

Thus much of the ſlumberings of morning pleaſures, and of the violence of noone affections.

I am next to come *ſub Zona frigida*; In which diſcovery I ſhall relate; 1. Of thoſe paſſions that attend the aged, of their ambitious and greedy Auarice. 2. Of their ruinous decrepid frailty, thereby to ſound a retreat vnto them, and to call them to returne towards the holy City.

And although it bee the ſaying of *Diogenes*; *Senem velle docere vt aliter agat, quam conſuevit agere, idem eſt, ac ſi quis mortuo velit medicinam praeſtare*; to diſſwade an old man from his wont of liuing, bee as much auailable as Phyſicke to the dead; yet haue I ventred vpon this diſcourſe, not doubting but the hand of God may ſtrike remorse vpon ſome withered harts, that duely weighing the danger of their voyage, they may in ſome time retire theſelues to bend their forces towards *new Hieruſalem*, and carrying in their ſoules the light of grace, may ſhun the horror of eternall Night, by cloſing vp the Day of their life with a cleare Sunne-ſet of a quiet conſcience.

In opening of their generall perturbation, I ſhall vnfold vnto you three particulars. 1. The vnſatiablenature of their Deſires. 2. The vanity of their Obiect deſired. 3. The vaine gloriousneſſe of their End prefixed.

Fiſt (for the nature of their greedy appetite:) it cannot, but muſt needes be admirable, to conſider mens fortithneſſe, or Satans ſubtilty, that now, they are declining into earth, their deſires ſhould be in the Zenith of noone-tide: now, when their ſoules ſhould ſeek for bleſſedneſſe, they are dead and buried in the *Golgotha* of greedineſſe; and (as *S. Auſtin* hath obſerued) *Auaritia in frigida ſe-*

Zona frigida, applied to old men.

Reu. 21.1.

Diuiſion of their paſſion of the minde.

Their greedy deſire.

nihilum tantò ad acquirendum ferventius inardescit, quantò citius relinqua est quod acquirit: that Avarice in the coole constitution of old men, should be so much the more fervent in getting; by how much the sooner they shall lose what is gotten.

It is noted by some in the first of Genesis, that when God created the fishes and the fowles, it is said in the 22. verse, that *he blessed them*, but in the 25. of that chapter, when he had created *the beasts of the earth*, and *each creeping thing according to his kinde*, it is onely said that *hee saw that they were good*.

Those that desire a blessing from God, they must not be like the beasts of the field, whose onely obiect is the earth. Man in his eye hath one muscle, more then any other of the creatures, whereby he may turn it vp towards heauen, to mind the things which are aboue, and (like the flying fowles of the ayre) to mount their thoughts on the wings of contemplation: Whereas the besotted of our dayes forget to thinke on the life to come; but (as if they were the Sonnes of *Saturne*, who was the Father of the golden age) they doe *enlarge their desire as hell*, and cannot looke so farre from off them as they would extend their arme of greedinesse: *Appetitus infinitus, mundus finitus*, saith Master *Zanchius* vpon this subiect; their desire is infinite, the world determined, so that one man can neuer be fulfilled with the other. And therefore it may bee supposed, that if one of these worldlings could owne the whole earth; yet for want of matter to worke vpon (if it were possible to be purchased) he would seeke to buy the Deuill out of hell.

It is to bee lamented in the nature of these men, that *Whereas all other sinnes doe weaken with the actual strength of the body, onely Conetousnesse is most of force, when the body is most feeble*, keeps a man alwaies in continuall action, alwaies haunts him with vexation, makes him to dreame of his gold by night, to be sollicitous to get by day; and so

Stella: de contemptu mundi. l. 1. c. 32.

Hab. 2. 5.

In cap. 5. Eplo.

Omnia vicia cum senectute senescunt, sola auaritia iuauacet. ii.

cumulus ſit tumulus, (as tis ſaid) their ſoules are buried in a maſſe of mony: for *whereſoeuer your treaſure is, euen there will your heart be alſo*, Mat. 6. 21. Thy affections are interred like *Lazarus in his Cane*, with a ſtone layd vpon them to preſſe them downe, and ſtinking before the face of the Lord: for the *Cometons his ſoule abhorreth*, Pſal. 10. 3.

Me thinkes I heare the meſſenger of God, to trumpet in your eares the words of the Prophet, the 2. of Hab. at the 6. verſe. *Hoe, you that increaſe that which is not your owne, and you that lade your ſelues with thicke clay: how long? you that truſt in wrong and robbery, yee that giue your ſelues vnto vanity, ye that ſet your hearts vpon riches, how long? Yee Anthropophagi, deuourers of men, yee that beate the people to pieces, and grinde the faces of the pſdore, eating them vp as if it were bread; how long? How long wil you cry with the greedy Horſe-leach, giue, giue, and will not be ſatiſhed? how long will you make your gold your hope, and ſay vnto your wedge, Thou art my confidence? how long ſhall the Prophet ſay of you, Hee truſted in the multitude of his riches, and put his ſtrength in his owne ſubſtance? Whereas in the full of all your treaſures, you are like vnto that man, that dreameth, and behold, he eateth, and when he awaketh, his ſoule is empty; for all is vanity, vanitie of vanities, their wiſhes endleſſe, their obieſt emptineſſe; which is their ſecond particular, their Obieſt.*

Pererius in his Traſt, *de Magia*, ſpeakes of a Lania, or preſtigious Hagge, who being enamoured on a beautifull Youth, and entiling him to giue way vnto her will, amongſt many other tentations and allurements, inuited him to a ſumptuous banquet; her Plate ſeemed as rich as the veſſels of Corinth; her Cares as delicious as the delicacies of *Dines*, and her *all* was all moſt gorgious; but ſee! her gueſt *Camelion-like*, hee feedes on nothing but the empty ayre: her ſhewes, they were but *deceptio viſus*, and a falſe fanſie of deluding dainties: Likewise the Deuill

Iohn 11. 38.

Pſalm 62. 10.

Iſa. 3. 15.

Pſal. 14. 4.

Prou. 30. 15.

Iob 31. 24.

Pſal. 52. 7.

Iſa. 29. 8.

Their vaine
obieſt.

that

Pſal. 76. 5.

Nothing in
ſubſtance.

Eccleſ. 1. 3.

Zanbān 5. Eph.

that *Archimago*, (to enthral the greedy ſoules of the Couetous,) ſhewes them the world in a glorious out-ſide; when of it ſelfe it is but a feather, a ſmoake, a ſhadow: Hence it is that theſe hungry Harpies are called *Anidi*, *a non videndo*, becauſe they ſee not how they are deluded, who being poſſeſſed with the ſpirit of ſlumber, dreame not of any thing but golden mountaines, and yet when the rich men haue ſlept their ſleepes, they awake and finde *nothing in their hands*, Pſal. 67. 5. Nothing in Subſtance or exiſtence, Nothing in Quantity or diſmeuſion, Nothing in Quality or eſtimation; Nothing.

Omne ens abſolutum habet eſſentiam extra intellectum.,

Every ſubſtance (ſaith the Metaph.) hath an abſolute being of its ſelfe, which being good in its own nature, is amongſt all men of the ſame eſteeme: the beauty of the heavens; the ſplendor of the ſunne; the neceſſary uſe of the foure elements; the ſtaffe of bread; the light of life; they are euery where alike admired, euery where alike deſired: euen to vs and the Antipodes, alike commodious, alike neceſſary: whileſt all the riches and treaſures of the world, gorgeous apparell, ſumptuous buildings, rich perfumes, ineſtimable gemmes, their whole worth depends vpon opinion; as, the Couetous, hee gazeth on the beauty of his gold, whereas the Indians eſteeme of it as durt, the Æthiopians as a baſe contemptible metall, vſing it for manacles, and instruments of ſlauey: and therefore to ſpeake in the words of *Salomon*, *As the eye is not ſatisfied with ſeeing, nor the eare filled with hearing*, ſo this imaginary ſhadow of a ſubſtance, this *Enirrationis*, this deluding Obiect, can neuer ſatiſfie the mindes deſire, but leaues it like vnto an empty veſſell, which although it be full with ayre, is as apt and capable for a new matter, as if there were nothing but vnnaturall vacuity: Thus, he that loueth ſilver, ſhall not be ſatiſfied, nor he that loues abundance, with increaſe.

For

For as their object is nothing in substance, so is it nothing in dimension and quantity: It is observed in Astronomie, that the least starre in the skyes is eighteene times bigger then the earth; the Philosophers doe define the earth to be the centre of the heauens circumference; and the Mathematikes describe a centre to be *punctum indiuifibile*, an indiuifible imaginary point: You then that are the great *Nimrods* of the earth; you that would pawne your soules for a purchase; you that are branded with that letter *TAV*, with that *V&E* of the Prophet *Esay*, *Woe vnto them that ioyne house to house, that lay field to field, till there be no place, that they may dwell alone vpon the earth; What will it profit you to gaine the whole world, and at the length to lose your owne soules?* to lose the reuerfion of the spacious heauens, the fruition of God in the realme of Glory, the fellowship of Angels in the kingdom of Grace, to forgoe the inheritance of all these blessings, after a short span of time, for the present possession of a ruinous cottage? And you that haue such great emoluments, if (as *Socrates* dealt with *Aleibiades*) we should bring vnto you a mappe of the world, how could you there point out your dwellings? how direct vs to your habitations? shew vs to your lands and large possessions? for were you the Lords of as large a compasse as the Deuill once shewed to Christ from the mountaine; yet were it but the parcell of a point, a small portion of this earthly center, a little scruple of a thing of nothing, and therefore shall auaille you as much as nothing, beeing nothing in quality of estimation.

Whence it was the Apostle *S. Paul* esteemed this world so vnder-valew, as that *bee accounted all things but dung*, Phil. 3.8. Which as it is but the refuse of nature; right so the richest treasures of the earth, they are but the excrements of the basest element, and demonstratiuely knowne by experience of Pioners, to be found onely in those places, which are of all others most barren and vnfruitfull;

D

and

Nothing in
quantity.

Iſa. 5. 8.

Mat. 16. 16.

Nothing in
quality.

1. Cor. 14. 20.

Mat. 6. 19. 20.

Their vaine-
glorious End
pretended.

Gen. 11. 4.

1. Sam. 14. 13.

I.
Internall: to
themselves, to
get themselves
a Name.
Dan. 4. 7. 8.

and therefore it was a custome vsuall in the time of the Primitiue Church, That those who sold their lands and possessions to be distributed amongst the Saints, did lay the money at the Apostles feete, Acts 4. 35. as an obiekt too vile to bee touched by those hands, which whilome had handled the Lord of Hosts: *Then bee ye not children in vnderstanding*: And (to end this with the words of our Sauior,) *Lay not vp for your selues treasures vpon earth, where the moth and rust doth corrupt, and where as theenes breake thorow and steale, but lay vp for your selues treasures in Heauen, &c.*

For, to the third particular, obserued in their generall Passion, their End, although they labour and toyle like Dromedaries, eyther to get them a name vpon the earth, like those builders of confused Babel; or secondly, to enrich their children and posterity; or lastly, to immortalize their memory in the happy succession of their future off-spring; yet forasmuch as they climed to their greatnesse (like *Jonathan* and his Armour-bearer, vp to the garrison of the Philistims, by the raggednesse of craggy rockes) by the ruinous decay of the poore oppressed; these Drones, *they shall be as chaffe before the winde, and as stubble that the storme carrieth away*: *God will lay vp the sorrow of the father for his children, when hee rewardeth him, he shall know it*, Iob 21. 18. 19.

For the first: Though now they bee proud of their possessions, and glory with themselves, like *Nabuchodonozor*, *Is not this great Babylon which I haue built?* though now they flourish like the Tree in *Daniel*, the height whereof did reach to the Heauens, and the light thereof to the ends of the earth: Though now they iet it vp and downe like *Aesops* Asse in a Lyons skinne; yet as wee see the Mules of Princes couered all day with rich Caparisons, and at night stript of all their brauery, to bee baled vp in a noysome stable: So, when the sad Sericant of Death shall round them in the care with that heauy

heavy tidings, *This night shall I take away thy soule from thee*; then must they put off all their glory, and lay their honour in the dust; then shall they see that message of the Lord, by his Angell accomplished vpon them, *Hew downe the tree, breake off his branches*: and their great *Pharus* of renowne, their towring Palaces, the Babel of their Pride, it shall bee like vnto the City of Iericho, brought to an endlesse euerlasting desolation: *Yet a little while, and the wicked shall not bee, yea thou shalt diligently consider his place, and thou shalt not finde it* (saith the King of Israel) Psal. 37. 10.

Dan. 4. 11.

How vaine and deceitfull this world is in promising them a name immortall, may appeare by those thousands, millions, and myriads, whose remembrance is buried in the ashes of *Tophet*; and why then (ye sonnes of men) *Why art thou proud, thou dust and ashes?* being that when a man (such a man) dieth, *hee is the heyre of Serpents, Beasts, and Wormes* (*hereditabit serpentes, id est, demones*, saith *Lyra*,) the serpents, the deuils shall inherit his soule; the beaſtly sensuall shall possesse his substance, the wormes shall deuoure and consume his carcase: and, had hee neuer so many monuments, to tell his name to ensuing times: the Tombe of *Mansoulus*, the Sunnes *Colossus*, the *Pyramides* of Nilus, the pillar of *Absalom*; had they beene all erected for his honour, yet, as it is in the 13. of *Iob*, their remembrance should be like vnto ashes; *It is the memory of the iust that shall be blessed, but the name of the wicked shall rot*, Prou. 10. 7.

Eccles. 10. 9.

Verf. 11.

Lyra in locum.

2. Sam. 18. 18.

Iob. 13. 12.

Now for their pretence of the Law of Nature, their care and providence for their posterity, most wretched, accursed bee that mans estate that knowes not how to enrich his off-spring, but by the ruines of his owne soule. Are men so neere allied vnto the Pellican, as to feede their young with their owne hearts blood, or rather with the losse of eternall life? hath their lotte

2.
Externall, the
good of their
Progeny.

such affinity with the Phoenix, as to raise their issue from the ashes of their bodies, to burne in hell for their childrens prosperity? or their children, are they of so viperous a broode, as that they cannot enioy their welfare, without the destruction of both parent?

Alas, what comfort can it bee to him whose soule lyes boyling in a mine of Brimstone, to beholde the prosperity of Wife and Children? or rather, what torture shall it adde vnto his torments, when as hee shall feede himselfe with griefe, to see the fruites of his carefull thrift, riotously to bee wasted and mis-spent by an incestuous out-lashing Vnthrift: while as the branches of the righteous, they shall flourish, and spread, and bud, they shall bring forth their fruit in season, and whatsoever they doe, it shall prosper?

Psal. 1. 3.

3.
Mixt of both,
Ambitiousnes.
Psal. 49. 11.

Thirdly, that Ambitious pretence of theirs, thinking with themselves, like those in the Psalmes, that *their houses shall continue for euer and euer, and call their lands after their owne names*: How frustrat it is, it may appeare by the folly of those in former times, whose pride was swolne as big as theirs, whose Greatnesse did so sway the world, that euery supercilious looke seemed like a dreadfull Commet in the ayre, whose euery, and the least frowne of their brow, like the malignant prodigious aspect of some vnluckie and disastrous Planet: Yet now their memory is raced out, and the small remnant of their posterity, so hatefull in the names of their progenitors, that now they are thought (*in the words of Iob*) unworthy to sit with the dogges of the flocke.

Iob 30. 1.

The saying of the Poet may be generally obserued:

De male questis vix gaudet tertius haer.

The inheritance of ill gotten goods doth seldome descend vnto the third heire, or if hee doth enioy them, hee doth not ioy them; either his riot and vnthriftinesse, or else the danger of ensuing miseries, or the vexation and crosses of the world, or else the controuerxies of the Law,

Law, about some flaw in their Conueyances (be they neuer so well aduised) with a thousand the like afflictions, like so many peizes hanging at his heart, shall alwaies keep him in continuall motion, haunt & hunt him to want and penury. *What the Palmer-worm hath left, the Grasshopper shall eat; What the Grasshopper hath left, the Canker-worme shall eat; what the Canker-worme hath left, shall the Caterpillar eat; What Luxury, and Pride, and Gluttony haue left, Extortion shall sucke it as greedily from them, as their Sire the horse-leach suckt it from the heart-veines of the poore oppressed.*

Ioel 1.4.

Some of you that are heere now present, I appeale vnto your own Consciences, whether you can deny me this, now living to be eye-witnesses to the vnthrifines of your owne sonnes.

Now therefore, if it be your desire to be rescued from the iawes of obliuion, register your names in the Booke of life, strue to bee as good as great, and your goodnesse shall establish your greatnesse; he that comes to the temple of Honor, he must first passe through the temple of Vertue: you must first seeke the kingdome of God, and all these things shall be ministred vnto you.

Mat. 6.33.

And thus for the generall passion of their mindes: I now come to their state of body in Old age.

The which condition of mans life, although it be the sinke of all diseases, although those dayes are come vpon them, wherein they say, I haue no pleasure in them; although (as S. Hierom hath obserued it) *Dis vinendo portant funera sua, & quasi Sepulchra dealbata plena sunt ossibus mortuorum*, that they are but buried in their owne flesh, & liuing Sepulchers of dead bones: although (I say) those dayes are come vpon them, wherein they say, I haue no pleasure in them; yet that old enemy of mankinde hath so planted their faces to the Eastward, that they neuer looke backe to the West, they neuer thinke of night ensuing; but alwaies dreaming of the yeares of

Their state of body.

Epist. ad Paul.
Iom. 1. p. 102.

Methushelah, Nemo est tam senex, qui non annum putet se posse vivere ; there is no man so stricken in age, but thinks that he may liue one yeare longer ; they are vpon the dregges and lees of life ; their bodies are filled with disablements : and as it is said of Saylers and Mariners ; *Neque inter vivos, neque inter mortuos* , We cannot pronounce them liuing or dead, but onely hanging betweene them both : And yet they remoue the periods of their frailty, and put the day of their death farre from them.

Doe you but looke vpon the ruines of nature, your diseases and infirmities to you best knowne, and you shall finde that true of Saint *Augustine* , *The young man may dye, but the olde man must die.*

It is obserued in the *Perspectiues* , that the hollow and *Concave* glasses doe make all things to seeme vpside downe. The world is a *Concave*, a false glasse, shewing the estate of man by contraries, promising long life to the weake and feeble, and cuts them off when they least thinke of it.

Now therefore I could wish you, that (as *Daniel* discovered the deceit of the Babylonish Priests, by the *strewing of ashes vpon the floore* :) so, that you would but cast your eye vpon the remembrance of those ashes, into the which you shall shortly be dissolued, and by this meanes you shall descry the theeuish steps of your ghostly enemies; the Worlds falshood, the Fleshes frailty, the Diuels subtilty, and your Owne security. Be mindefull of your *Climactericall* yeare, and that the dayes are now come vpon you, wherein you must breake vp your house-keeping, & leaue your dwelling with mortall flesh.

Being thus farre past on in my discovery of this little world, this Ile of Man ; I am now come to the Cape of the Promontorie, to the furthest point of our earthly pilgrimage, and to speake of the certaintie of Death vncertaine.

Geographers affirme, that vnder the *Pole Articke*, there is situated a maine Rocke, where the Sea breaking in by many In-lets, and foure Straights, is swallowed vp into the bowels of the earth. The foure Straights and Currents of our life, let them runne neuer so calme and pleasantly, yet there remains a *Nigrarupis*, a blacke Sepulchre, to engulfe vs into earth. Young men and Old men, Sucklings and Strong men, we must all tread these vncouth paths, wee must all trauell to an vnknowne world; the Scepters and Crownes of Kings and Princes, as well as the bones of the poorest Pesant, lye all pil'd vp at these *Heben gates*.

O death, how bitter is the remembrance of thee to a man that smeth at rest in his possessions!

First, for the excessive paine in the dissolution of the body from the soule, when he shall be so rackt and tortured, that his very Sinewes, Veines, and Arteries, his very heart-strings shall breake in sunder.

Secondly, for his sudden departing from all his riches, possessions, and honours, from wife, and children, and kinned and friends,

Linquenda tollus & domus, & placens

Vxor. —

Thirdly, for that then his owne Conscience, which was in an extasie his whole life before, shall wake it selfe from that deadnesse of sleepe, to tell him that his body must to the earth, to bee a noysome prey of Vermine, where (as it is in the 28. Sermon of that booke, *ad fratres in eremo* :) the skuls of their heads shall be fill'd with Toades, and their loynes with creeping serpents; and their bowels with lothsome vermine : *Mihi experto credite, quod apertis Sepulchris, inuenietis in capitibus bufones saltantes, generatos ex cerebro; in renibus serpentes generatos, in lumbis ambulantes; in ventris vermes scatruentes, generatos ex visceribus; ecce quid sumus, & quid erimus, ecce in quid resoluimur,* (saith mine Author.)

Of Death.

Ecclus. 41. 1.

How: Car: l. 2.
ode 14.

Were

Hell.

Were this the Catastrophe of this sad Tragedy, or might we sing with the pleasant Poet,

Catul.

*Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda;*

Were death to point out a full period to all future and ensuing miseries, then might *Lesbia* live and loue; then might the rich man solace himselfe, for that he hath much layd vp in store; then might the Epicure eat and drinke, lest that to morrow hee should dye: But the arme of the Lord hath a farther extent then to destroy the body only, *Quorū vita mortua est in culpa, eorum mors uiuet in pena*, Death is but the gate of Hell, through which they enter into their misery.

Pana dāmi.

Eccles 13. 19.

How they will gnaw their owne flesh, how they shall be soaked in their owne gall, how the worrne will be fretting of their conscience, to behold the glory of God, *whose eyes are tenne thousand times brighter then the Sunne*, to see those poore distressed soules whom they so vilified in this life, those to sitte *cloathed with light as with a garment*, & to haue crownes of pure gold vpon their heads; to thinke of that high and Heauenly Ierusalem, whose floore is so beautified with studs of starres, whose very foundation is of precious stones, whose ioyes so vnspēakable, so infinite, as neyther eye hath seene, nor eare hath heard, or euer came into the heart of man, that through their owne negligence and prone securiry, and that for a moment, a minute of time, (*for as drops of raine are vnto the Sea, and as a granel stone in comparison of the sand, so are a thousand yeares to the dayes everlasting;*) that (I say) for so short a sensuall solace, they should be bereft of these blessings!

Reuel. 21.
1. Cor. 2. 9.

Eccles 18. 9.

Pana sensus.

As they are depriued of this *Summum bonum*, in which is the fulnesse of all happinelle; so shall they be inheritors of absolute misery, to beare the burden of all afflictions,

the

the Glutton ſhall be fedde with vnquenchable flames; the Drunkard ſhall carowe ſe in waters of gall; the beddes of the Lasciuious ſhal be burning fire; and the Couetous and mercileſſe Miſer ſhall drinke till he buſt, of molten gold, with that exprobration of *Craſſus, Aurum ſiſti, aurum bibo*; all the curſes, plagues, and furies, that the witte of Devils can imagine or inuent, ſhall be layd vpon them, to preſſe them downe into the *Lake of the wrath of God.*

Reuel. 14. 19.

The particular paines of diuers parts, as the Toothache, the Gout, the Stone, and the like, which are but chaſtiſements, not puniſhments; how inſufferable and intolerable they are, they can beſt tell that haue endured them: but in that generall execution, when head, and foot, and heart, and hand, and backe, and belly, and bodie, and ſoule, when euery member ſhall be rackt at once, and that for euer, and world without end; if it ſhould be but duely conſidered, it would ſtrike dead with admiration: and yet all that can be ſaid or imagined, in reſpect of this portion provided for the wicked, it is but as much, nay (*inſinita ad finitum nulla eſt proportio*), it is not as much as a painted flame, had in compariſon of flaming fire.

Theſe are the courſes of the vngodly, theſe are the paths, the wayes of the wicked, this is the endleſſe end of their iourney, *fearſull and unbeleeming, abominable and Murderers, Whoremongers and Sorcerers, Idolaters and Lyers, they ſhall all haue their portion in the Lake which burneth with fire and brimſtone.*

Reuel. 21. 8.

You therefore that are heere this day, and peraduenture this your laſt day, *Nescis quid ſerui vesp̄er ferat*, I doe coniure you in the name of God, and as you will anſwere at that Day, when the ſecrets of your hearts ſhall be opened; by the vnſpeakeable ioyes of heauen; by the intolerable torments of hell; by the inſtimable valew of your Soules, ranſomed by the bloud of the Sonne of God, that you decline from theſe dangerous courſes, that you re-

Iamcs 1. 22.

turne to the Lord of mercy, that you be not *bearers*, but *doers also*. Remember I haue told you the meſſage of my Maſter, and that you lay my words vp in your hearts, leſt in that Night, when no man worketh, they ſhal riſe vp in iudgement againſt you.

Heb. 12. 12. 13.

Enter not into the path of the wicked, and goe not in the way of euill doers: Liſt vp your hands which hang downe, and your weak knees, and make ſtraight ſteppes vnto your foete; ſtrive for entrance at the ſtrait gate, and your ſoules, they ſhall be enlarged, they ſhall bee enlarged in the fulneſſe of glory: The Goodneſſe of the Father, the Grace of the Sonne, and the Bleſſings of the Holy Ghoſt ſhall dwell within you for euer and euer.

To the which incomprehenſible Trinity, three perſons and one God, bee aſcribed all praiſe at this time preſent, hereafter, in all time to come, and *when time ſhall bee no more. Amen.*

F I N I S.

*Aut.
Bodl.
Oxon*

